

IslamQA

20954: The Evil Eye and Protection Against it

What is the evil eye? I've seen this terminology being used so many times on this webpage. Can you please explain in detail?

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Answer:

Praise be to Allah.

Here follows some information and fatwas (rulings) that have to do with the evil eye. We ask Allah to benefit readers thereby.

The scholars of the Standing Committee were asked:

What is the definition of the evil eye? Allah says (interpretation of the meaning):

“And from the evil of the envier when he envies.” [113:5]

Is the hadeeth (narration) of the Prophet (peace and blessings of Allah be upon him) saheeh (authentic) in which it says that “One third of those who are in the grave are there because of the evil eye”? If a person thinks that someone is envying him, what should the Muslim do and say? If the person who put the evil eye on someone washes himself, will the water he used bring healing to his victim? And should he drink the water or wash himself with it?

They replied:

The Arabic word al-‘ayn (translated as the evil eye) refers to when a person harms another with his eye. It starts when the person likes a thing, then his evil feelings affect it, by means of his repeated looking at the object of his jealousy. Allah commanded His prophet, Muhammad (peace and blessings of Allah be upon him), to seek refuge with Him from the envier, as He said (interpretation of the meaning):

“And from the evil of the envier when he envies.” [113:5]

Everyone who puts the evil eye on another is envious, but not every envier puts the evil eye on another. The word *hasid* (envier) is more general in meaning than the word *‘ain* (one who puts the evil eye on another), so seeking refuge with Allah from the one who envies includes seeking refuge with Him from the one who puts the evil eye on another. The evil eye is like an arrow which comes from the soul of the one who envies and the one who puts the evil eye on another towards the one who is envied and on whom the evil eye is put; sometimes it hits him and sometimes it misses. If the target is exposed and unprotected, it will affect him, but if the target is cautious and armed, the arrow will have no effect and may even come back on the one who launched it. Adapted from *Zaad al-Ma’aad*.

There are *ahadeeth* (reports) from the Prophet (peace and blessings of Allah be upon him) which speak of the effects of the evil eye. For example it is narrated in *al-Saheehayn* that ‘Aishah (may Allah be pleased with her) said: The Messenger of Allah (peace and blessings of Allah be upon him) used to tell me to recite *ruqyah* (incantation) for protection against the evil eye.

Muslim, Ahmad and al-Tirmidhi narrated from Ibn ‘Abbas (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: “The evil eye is real and if anything were to overtake the divine decree, it would be the evil eye. When you are asked to take a bath (to provide a cure) from the influence of the evil eye, you should take a bath.”

Imam Ahmad and al-Tirmidhi narrated that Asma bint ‘Umays said: “O Messenger of Allah, the children of J’afar have been afflicted by the evil eye, shall we recite *ruqyah* for them?” He said, “Yes, for if anything were to overtake the divine decree it would be the evil eye.”

Abu Dawud narrated that ‘Aishah (may Allah be pleased with her) said: The person who had put the evil eye on another would be ordered to do *wudu*, then the person who had been afflicted would wash himself (with that water).

Imam Ahmad, Malik, al-Nasai and Ibn Hibban narrated from Sahl ibn Haneef that the Prophet (peace and blessings of Allah be upon him) came out and traveled with him towards Makkah, until they were in the mountain pass of al-Kharar in al-Jahfah. There Sahl ibn Haneef did *ghusl* (bathed), and he was a handsome white-skinned man with beautiful skin. ‘Amir ibn Rabee’ah, one of Banu ‘Adiyy ibn K’ab looked at him whilst he was doing *ghusl* and said: “I have never seen such beautiful skin as this, not even the skin of a virgin,” and Sahl fell to the ground. They went to the Messenger of Allah (peace and blessings of Allah be upon him) and said, “O Messenger of Allah, can you do anything for Sahl, because by Allah he cannot raise his head.” He said, “Do you accuse anyone with regard to him?” They said, “‘Amir ibn Rabee’ah looked at him.” So the Messenger of Allah (peace and blessings of Allah be upon him) called ‘Amir and rebuked him strongly. He said, “Why would one of you kill his brother? If you see something that you like, then pray for blessing for him.” Then he said to him, “Wash yourself for him.” So he washed his face, hands, forearms, knees and the sides of his feet, and inside his *izaar* (lower garment) in the

vessel. Then that water was poured over him, and a man poured it over his head and back from behind. He did that to him, then Sahl got up and joined the people and there was nothing wrong with him. Classed as saheeh (authentic) by al-Albani in al-Mishkat.

The majority of scholars are of the view that people can indeed be afflicted by the evil eye, because of the ahadeeth (reports) quoted above and others, and because of the corroborating reports and other evidence.

With regard to the hadeeth that you mention, “One third of those who are in the grave are there because of the evil eye,” we do not know how sound it is, but the author of *Nayl al-Awtar* said that al-Bazzar narrated with a hasan isnad (sound chain of narrators) from Jabir (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: “Most of those who die among my ummah (followers) die because of the will and decree of Allah, and then because of the evil eye.”

The Muslim has to protect himself against the devils among the evil jinn and mankind, by having strong faith in Allah and by putting his trust in Him and seeking refuge with Him and beseeching Him, reciting the prayers for protection narrated from the Prophet (peace and blessings of Allah be upon him), reciting al-Mu’awwadhatayn [the last two surahs of the Quran], Surat al-Ikhlās, Surat al-Fatihah, and ayat al-Kursi.

Du’as for protection include the following:

A’oodhu bi kalimat-illah il-tammati min sharri ma khalaqa (I seek refuge in the perfect words of Allah from the evil of that which He has created).

A’oodhu bi kalimat-illah il-tammati min ghadabihi wa ‘iqabihi, wa min sharri ‘ibadihi wa min hamazat al-shayateeni wa an yahduroon (I seek refuge in the perfect words of Allah from His wrath and punishment, from the evil of His slaves and from the evil promptings of the devils and from their presence).

And one may recite the words of Allah:

“Hasbi Allahu la ilaha illa huwa, ‘alayhi tawakkaltu wa huwa Rabb ul-‘arsh il-‘azeem

(Allaah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne).”

[9:129 – interpretation of the meaning]

And there are other similar du’as that are prescribed in sharee’ah (Islamic law). This is what was meant by Ibn al-Qayyim in the words quoted at the beginning of this answer.

If it is known or suspected that a person has been afflicted by the evil eye, then the one who put the evil eye on him should be ordered to wash himself for his brother. So a vessel of water should

be brought, and he should put his hand in it and rinse out his mouth into the vessel. Then he should wash his face in the vessel, then put his left hand into the vessel and wash his right knee, then put his right hand in the vessel and wash his left knee. Then he should wash inside his garment. Then the water should be poured over the head of the one on whom he put the evil eye, pouring it from behind in one go. Then he will be healed, by Allah's leave.

Fatawa al-Lajnah al-Daimah li'l-Buhooth al-'Ilmiyyah wa'l-Ifta.

Shaykh Muhammad al-Saalih al-'Uthaymeen was asked:

Can the evil eye afflict a person? How is it treated? Does being on one's guard against it contradict putting one's trust in Allah?

He replied:

Our opinion concerning the evil eye is that it is real and is proven both by Islamic teachings and by real life experiences. Allah says (interpretation of the meaning):

“And verily, those who disbelieve would almost make you slip with their eyes (through hatred).” [68:51]

Ibn ‘Abbas (may Allah be pleased with him) and others said, commenting on this verse: this means, they put the evil eye on you with their glances. The Prophet (peace and blessings of Allah be upon him) said: “The evil eye is real and if anything were to overtake the divine decree, it would be the evil eye. When you are asked to take a bath (to provide a cure) from the influence of the evil eye, you should take a bath.” (Muslim). Al-Nasai and Ibn Majah narrated that ‘Amir ibn Rabee’ah passed by Sahl ibn Haneef when he was bathing ... and he quoted the hadeeth.

Reality confirms this and it cannot be denied.

In the event that you are afflicted by the evil eye, you should use the treatments recommended in sharee’ah, which are:

1 – Reciting ruqyah. The Prophet (peace and blessings of Allah be upon him) said, “There is no ruqyah except in the case of the evil eye or fever.” al-Tirmidhi, Abu Dawood. Jibril (peace be upon him) used to do ruqyah for the Prophet (peace and blessings of Allah be upon him) and say, “Bismillahi arqeeka min kulli shayin yudheeka, min sharri kulli nafsin aw ‘aynin hasid Allaahu yashfeek, bismillahi arqeek (In the name of Allah I perform ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye may Allah heal you, in the name of Allah I perform ruqyah for you).”

2 – Asking the person who has put the evil eye on another to wash, as the Prophet (peace and blessings of Allah be upon him) commanded ‘Amir ibn Rabee’ah to do in the hadeeth quoted above. Then the water should be poured over the one who has been afflicted.

With regard to taking his waste, such as his urine and stool, there is no basis for doing so; the same applies to taking any of his belongings. Rather what is narrated is that which is mentioned above, washing his limbs and washing inside his garment, or likewise washing inside his headgear and garments. And Allah knows best.

There is nothing wrong with taking precautions against the evil eye before it happens, and this does not contradict the idea of tawakkul (putting one's trust in Allah). In fact this is tawakkul, because tawakkul means putting one's trust in Allah whilst also implementing the means that have been permitted or enjoined. The Prophet (peace and blessings of Allah be upon him) used to seek refuge for al-Hasan and al-Husayn and say: U'eedhukuma bi kalimat Allah al-tammati min kulli shaytanin wa hammah wa min kulli 'aynin lammah (I seek refuge for you both in the perfect words of Allah, from every devil and every poisonous reptile, and from every evil eye). ' ' Al-Tirmidhi, Abu Dawood. And he would say, "Thus Ibrahim used to seek refuge with Allah for Ishaq and Ismail, peace be upon them both." [al-Bukhaari].

Fatawa al-Shaykh Ibn 'Uthaymeen.

See also the answers to questions no. 7190 and 11359.

And Allah knows best.

**Answer by
Islam Q&A**

11359: How to protect oneself against the evil eye

In the recent years I feel I have been struck with it. Allhamdullila that allah has given me attractive features but see I don't want my life to be in turmoil because of it. See not all people praise Allah for the things they admire especially the kaafirs. Is there anyway a young woman can protect herself from the evil eye without veiling her face? Can wearing Quranic scripture save you from the evil eye? And what about wearing necklaces and charms in the shape of an eye or hands because I heard these can protect you and are they haram? My life is so much better now than before because before I did not practice islam although I always was a muslim, so does this mean that because I am a better muslim the evil eye, if I was unfortunate enough to have it hit me has disappeared from my soul or do I have to have Quran read over me so it will leave me. How can I save and protect myself from happening to me again?

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Answer:

Praise be to Allaah.

You should know that hijab is obligatory, and no one has the right to choose the rulings that they like and leave those for which they feel no inclination, because Allaah says (interpretation of the meaning):

“O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shaytaan (Satan). Verily, he is to you a plain enemy” [al-Baqarah 2:208]

Ibn Katheer said: “Allaah commands His believing slaves to adhere to all the rulings and laws of Islam, to follow all the commandments and heed all the prohibitions.” (Tafseer Ibn Katheer, 1/566).

The believing women are forbidden to show any of their beauty to non-mahrams. Allaah says (interpretation of the meaning):

“... and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, headcover, apron), and to draw their veils all over Juyoobihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim)

women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allaah to forgive you all, O believers, that you may be successful” [al-Noor 24:31]

Obeying Allaah’s command to observe hijaab will protect you from the evil eye by Allaah’s Leave in this world, and will protect you from the punishment of Allaah in the Hereafter.

With regard to wearing Qur’aanic verses or certain shapes, Imaam Ahmad narrated in his *Musnad* from ‘Uqbah ibn ‘Aamir (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever wears an amulet, may Allaah not fulfil his need, and whoever wears seashells [for protection from the evil eye] may Allaah not protect him.” According to another report, a group came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and he accepted the *bay’ah* [allegiance] of nine of them, but not from one of them. They said, “O Messenger of Allaah, you accepted the *bay’ah* of nine and not from this one.” He said, “He is wearing an amulet.” Then he took it in his hand and broke it, and the Prophet (peace and blessings of Allaah be upon him) accepted his *bay’ah*. He said, “Whoever wears an amulet is guilty of *shirk*.” (From *Fataawa al-‘Ayn wa’l-Hasad*, p. 277)

With regard to dealing with the evil eye and hasad (destructive envy), there is no doubt that when a person is close to Allaah, always remembering Him (dhikr) and reading Qur’aan, he is less likely to be affected by the evil eye and other kinds of harm from the devils of mankind and the jinn. The Prophet (peace and blessings of Allaah be upon him) used to seek refuge with Allaah for himself, and the greatest means of seeking refuge that is available to the Muslim is reading the Book of Allaah, above all the *Mi’wadhatayn* (the last two Soorahs of the Qur’aan, *al-Falaq* and *al-Naas*), *Soorat al-Faatihah* and *Aayat al-Kursiy* [al-Baqarah 2:255].

Among the saheeh du’aa’s for refuge that have been narrated from the Prophet (peace and blessings of Allaah be upon him) are:

“*A’oodhu bi kalimaat Allaah al-taammaati min sharri maa khalaq* (I seek refuge in the perfect words of Allaah from the evil of that which He has created).”

(Narrated by Muslim, *al-Dhikr wa’l-Du’aa*, 4881)

It was narrated that Ibn ‘Abbaas (may Allaah be pleased with them both) said: “The Prophet (peace and blessings of Allaah be upon him) used to seek refuge with Allaah for al-Hasan and al-Husayn. He said: ‘Your father [i.e., Ibraaheem] used to seek refuge with Allaah for Ismaa’eel and Ishaq with these words: *A’oodhu bi kalimaat Allaah al-taammah min kulli shaytaanin wa haammah wa min kulli ‘aynin laammah* (I seek refuge in the perfect words of Allaah, from every devil and every poisonous

reptile, and from every bad eye).”(Narrated by al-Bukhaari, *Ahaadeeth al-Anbiyaa*’, 3120).

With regard to the meaning of *laammah* (translated here as “bad”), al-Khattaabi said: “What is meant here is every disease or harm that a person may suffer such as insanity or mental disturbance.”

It was narrated from Abu Sa’eed that Jibreel came to the Prophet (peace and blessings of Allaah be upon him) and said: “O Muhammad, are you ill?” He said, “Yes.” He said, “*Bismillaahi arqeeka min kulli shay’in yu’dheeka, min sharri kulli nafsin aw ‘aynin haasid Allaahu yashfeek, bismillaahi arqeek* (In the name of Allaah I perform ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye may Allaah heal you, in the name of Allaah I perform ruqyah for you).” (Narrated by Muslim, *al-Salaam*, 4056)

Undoubtedly, when a person persists in reciting the *adhkaar* (dhikr) for morning and evening, and the *adhkaar* for going to sleep, and others, this will have a great effect in protecting him from the evil eye, because it will be like a stronghold for him, by Allaah’s Leave. So everyone should strive to recite these adhkaar. One of the best treatments is the use of ruqyah, which the Messenger of Allaah (peace and blessings of Allaah be upon him) permitted for protection from the evil eye and he instructed people to use it.

It was narrated that ‘Aa’ishah (may Allaah be pleased with her) said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) commanded me, or he commanded (the people) to use ruqyah to deal with the evil eye.”

(narrated by al-Bukhaari, *al-Tibb*, 5297)

And it was narrated that ‘Aa’ishah (may Allaah be pleased with her) said: “The man who cast the evil eye would be commanded to do wudoo’, and then the man who was affected would wash himself with (the water).”

(Narrated by Abu Dawood, *al-Tibb*, 3382. Al-Albaani said, in *Saheeh Sunan Abi Dawood*, its isnaad is saheeh. No. 3282)

These are some of the du’aa’s and treatments which offer protection – by Allaah’s leave – from the evil eye and from destructive envy (*hasad*). We ask Allaah to protect us from that. And Allaah knows best.

See *Zaad al-Ma’aad* by Ibn al-Qayyim, 4/162.

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